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The ...

Auto-Christ.

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THE AUTO-CHRIST

(SELF-ANOINTED)

BY

J. R. SMITH, M. D.

CINCINNATI, OHIO

THE STANDARD PUBLISHING COMPANY

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DEDICATION.

*To the memory of my mother, who
taught me to love truth, and to my wife,
who helped me to practice it, these pages
are dedicated by The Author.*

PREFACE.

The Auto-Christ set forth in the text has no relevancy, except by antithesis, to the Messiah of Hebrew hope and Christian faith. One may be the anointed in many more senses than that of a Saviour. In truth, my Christos is an anointed destroyer of the divine dogma of popular self-government, as taught and practiced by Saxon Christendom. The thought of an enthroned community whose will, crystallized into law, should govern all the relations of citizenship, has ever been the bogymen of autocracy.

However well or illy I have placed my figures on the mind's canvas, I ask no favor or praise from any but the citizen king. To the common man, to whom I am a brother, the little book is submitted. From him alone I shall care for commendation or blame. All others are as far beneath me as the subject is beneath the sovereign.

Mt. Vernon, Mo.

J. R. S.

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THE AUTO-CHRIST.

(SELF-ANOINTED.)

CHAPTER I.

THE GROUNDS OF PREDICTION.

The coasts of history are strewn with the wrecks of predictions launched by historians and philosophers.—BRYCE.

The man who so far forgets the skeptical color of the age as to pose as a predictor of future results of present scientific, political or socialistic conditions, will find himself addressing the deaf ear. We are such a matter-of-fact people, and we are so busily engaged in the vast and diversified interests which immediately concern our welfare, either as individuals or communities, that we have by business methods ingrained into our every relation of social and political life the ancient maxim, "Sufficient for the day is the evil thereof." Really we have come to place little reliance, and less faith, on all pretended statements of prescience. And yet, there are conditions constantly presenting, from which the ordinarily intelligent person may, with

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good degree of confidence, predict results with considerable certainty and accuracy. Thus: Knowing that both the House and Senate of our Congress are of a certain political color and the President in accord therewith, we may with great confidence, especially if public sentiment also agrees, predict a certain line of legislation. We may indeed almost surely point out the men, who by service have endeared themselves to this party, that will be appointed to places of honor and trust. And, knowing the temper of our President, his Cabinet and the majority in Congress, we may hypothecate a condition of difference between our Government and a foreign power, and say absolutely what will be the course pursued relating thereto. Further: Should that difference relate to questions of great gravity, in which are involved national interests, and perhaps the national existence of one or both contestants, and knowing the mental and moral force of our opponent, we could predict with tolerable certainty the settlement of the question with or without war. All this can be and is being done by men who make no pretension to prophetic qualifications other than purely human.

In formulating a series of events likely to come to pass affecting two or more nations, strict regard must be had to national character and mental constitution. The stolidity of the Mongolian and the fire of the Latin must be carefully weighed. And in predicting the settling of controversies between

these two peoples, not the least factor in the problem would be these characteristics of the two races.

In collecting data for predicting future results, an intimate and varied knowledge of many things is necessary. Having under consideration the probable course of a nation as a participant in the adjustment of conflicting interests, such as are now disturbing Europe, we, to be correct in any measure, must be informed as to the history of that nation for hundreds, perhaps thousands, of years. We must know of her ambitions and efforts; of the character and direction of the same; her powers of recuperation, after defeats which come to all peoples in the course of their national existence. We must, by the light of history, watch her past dealings with her neighbors; ascertain if these neighbors were weak or strong, and in what this weakness or strength consisted. We must know of her religion; of her commerce; of her internal policies and polity; of the permanency of her prejudices, hopes and peculiar trend of thought and action. We must know, in short, if she be clever, studious, greedy of territory, of wealth, of show, of power; if she be changeable or changeless in her loves and hates; if literary or careless of knowledge; if persistent or erratic; and, in fact, study her communal character as we would that of an individual. When we have thus analyzed her, and, likewise, her neighbors, and have informed ourselves of all the conditions that bear on her existence and continuance as

a nation, and taken into full account all the points of friction from contiguous communities, we may then formulate a prediction of her future. In like manner may we venture regarding the destiny of an individual; though there be elements in this last not present with nations.

By these means and others, which the nature of the problem will suggest, we may point with some accuracy to the nation, or the individual, most likely to be "fittest to survive," and the environments most likely to accommodate the survivor.

Let us apply somewhat of the foregoing to our aborigines. We find them, on our first acquaintance, a wily, cunning, simple folk, whose ambition grasped no more than was necessary to the gratification of physical wants, and tribal continuance. Right and wrong, so far as an abstract concept was concerned, were entirely unknown to them. The individual's notion of right was limited to the idea of good for himself and his tribe. That broadness of the good which we include in the meaning of the word "humane," had never taught him the first elements of mercy. Hence, he had no compunction for the slaughtered infants, and helpless and hapless aged of those who traversed his supposed right to the game or the hunting-ground. We find him unalterably true to the traditions of his ancestors, in that his enemies must be destroyed from the earth. His intellectual fac-

ulties, above perception, were almost nil. Contact with civilization has proved that ages of restraint and instruction would have been spent in vain to bring him up to the level of the Saxon, at the time of the battle of Hastings. And yet, for all this, he was a proud, kind, cruel, ignorant human, who seemingly had reached the limit of his possible development, in his environments, so long ago that he had crystallized into an unchangeable fixity. His low estimate of human life had limited his kind in number, and a plentiful supply of game had cut short his invention. There was no necessity for him to know more, in order to live; and this lack of necessity took away any possibility of a foundation for intellectual advancement.

Take, now, into consideration, the love of liberty, coached and cultivated in the Saxon by long years of oppression, during and following the feudal ages, and it would have required no inspiration to foretell which should survive a clash of interests.

The one great conservative force, which has kept China, an empire of over four hundred millions of souls, in unprogressive status, is her religion, which includes all the laws of state, community and family. This religion is expressed in the one phrase "Ancestral Worship." And the very terms imply the profound filial ties which form the basis of national character. Such a people will not war with others, except in a defensive way;

and one outgrowth of this defensive spirit was their great wall, built more than two centuries before Christ. They, more than all others, simply asked to be let alone. And it was the filial cohesiveness of their immense bulk, as a community, that preserved them until such time as national honor, amongst other nations, in a measure, stayed the grasping hand of greed. Knowing, now, the trend of thought and action in Russia towards an all-year open port, should the frozen Slavie eye, restless in its icy lids, rest on China's harbors, one might predict that, either by diplomatic intrigue or actual conquest, the track of the Muscovite bear could be easily traced on eastern Pacific shores. Indeed, in subsequent pages this will be plainly indicated.

Japan has long been the hermit nation. With a religion based on hero worship, her character has been developed along military lines, until, by recent contact with advanced aggressive thought, she is assuming the port and demeanor of a little giant. Her extensive coast line and comparatively limited territory has compelled a *rapprochement*, in late years, with dominant naval powers of the higher type; especially Great Britain, which, from commercial interests, seems to be destined as the strong friend of this newly clothed warrior. Knowing the Japanese as we do, we may say with surety that Saxon enterprise will receive a potent second from the Flowery Kingdom. And, predi-

eating a conflict of arms between England and Russia, it is not difficult to perceive an alignment of these two diverse powers, in opposition to Slavie expansion.

It has been a confusing effort to place the German peoples in a light by which we might judge of the political point to which their nation is steering. Germany is preeminently a psychological nation. Her laboratory alembic, instead of her clinic, forms the opinions on which she acts; hence, she is ever dominated, in politics as well as religion, by the dictum of the higher critics. Yet, for all this, when confronted by the stern facts of a positive condition, her prescriptions for national ailments are usually built up rationally, and in accord with a rugged honesty. And while the present Emperor may be somewhat intoxicated on that old wine labeled "The Divine Right of Kings," yet the German citizen, in his sober moments, will certainly exercise his native good sense, and maintain the *entente cordiale* with his Saxon cousin. Hence, as a prediction founded on a knowledge of Teutonic morals and Slavie ambition, we may say that, for German favors, the Saxon holds the winning card.

Rome has figured largely in the changes that have come in the evolution of earth's empires. But—

"Rome! Rome! Thou art no more
As thou hast been!"

Going back into the dim distance of the past, we see Rome as a physical giant. Noble and admirable in all things that pertain to the material, even her gods were naught but the iron idealism of a Romulus.

The law of physical development has its limits, then comes senility, with its attendant irritability and paralysis agitans. Such is Rome to-day, including all her descendants—the Latin race. Prominently may be seen the mixture of the iron and the clay in the existence of her decaying extremities. A people strong to great endurance, yet unable to govern themselves for want of coherency. The hand of the autocrat alone can guide them in the accomplishment of feats for which they are yet capable. That guiding hand must come from another race than theirs. Hence, on all great occasions, we must look for a leader for them, not of their blood. The present leadership of Europe does not contain a single prominent individual, of the Latin race, likely to make himself felt, in military or diplomatic fields, when the Czar's proposition to disarm shall be reversed.

Inasmuch as physical growth precedes and is accomplished before the mental, it would be in the nature of things to expect that decay of the former should take place in advance of the latter. And so it is found that literature, art and philosophy still remain in the memory of the children of the land of Plato, Aristotle, Dipœnus, Syllis and

"burning Sappho"; while scarce a trace of the gladiator in *He Latine Basileia* is to be found. And, looking to atavic laws, ever and anon may be expected another Hannibal or Leonidas, capable of segregating forces for defense, conquest and dominion. And the prediction that such an one, of Hellenistic blood, would come forth to astonish the world, would not fail of verification by more than one or two centuries at a time.

Some thoughts will now be offered regarding the Saxon, and that which may be asserted respecting the "sphere of influence," which destiny seems to have meted and bounded only by the far-reaching demands of the universal Christian brotherhood of man; and its fundamental, the like extensive Fatherhood of God. Wherever the Saxon shoon have left their "footprints on the sands of time," men have bowed in worshipful reverence, or stood erect without fear of molestation, in the exercise of private judgment. Men like Hume, Hobbes, Gibbon and Paine have scoffed, and Wesley, Wilberforce, Watson and Raikes have prayed, while still the great throb of the Saxon heart has synchronized with the Sermon on the Mount, without break in rhythm or loss of a beat. Spreading to the West, these sons of liberty clipped the inquisitorial wings, and quenched the torch of religious proscription. Reaching to the far East, to the very land of the cradle of humanity, they are rehabilitating the swarthy descendants of the

Son of the Sun, with a humanitarian glory that is turning the frozen eye of Gog green with envy. One of their number, Sergeant What's 'is Name, has placed his molding hand on Nilus' head, and while he

“Drilled a black man white,
And made a mummy fight,”

He has raised Noph and Taphenes and Thebes to a place from whence they can read the Decalogue, in Gaelic characters, inscribed on Cheops. This xanthochroic renovator of the ages, turning his attention to the land of the unspeakable Turk, has planted the Roberts' School in defiance of the crescent, and sown the seeds of a better life amid the sickening stench of a decaying religious curse. Striking the Dark Continent at its extreme southern cape, he has domesticated the African calf, and drawn from its productive udder the rich food for the nourishment of millions of freemen, who, yesterday, paid for a thought of liberty with the life-blood of slaves. His plans are now laid, and ready for execution, to rivet the great stones which Jeremiah placed in the claypits for the resting-place of Babylon's king, to the Cape of Good Hope, ayont the Equator, with a double ribbon of steel, along which shall speed the twentieth-century transportation of a continent. In “ships of whirling things,” he has sounded every depth and shoal of old ocean's broad expanse, and almost hung the star-spangled banner and union jack on each of earth's opposing

poles. He has caught the gleam of Bethlehem's star, and made it the woof of a royal robe for his youngest daughter, Columbia, whose electric span-gles dazzle the world.

It is evident that the Saxon brotherhood, with that restlessness born of genius, is widening its sphere of influence more rapidly than any other people now on the earth. It is a safe prediction to assert that, unless checked by a force equally powerful as themselves, they will, ere long, dictate the policy of China and Africa, as they now do of India. The dominion of the Latin, as upheld by Spain, is a thing of the past in the far East. That same influence will eventually Saxonize Mexico, Central and South America. Only one power, now, is strong enough to even offer a check to this expansion spirit of Briton and Yankee. That power is Russia.

With the awakening of that ambition which the other powers have looked upon as dormant, the Slav has shown the direction of his thoughts to be southward and eastward. Afghanistan and Persia lie in his way; Turkey also blocks his road. He conceives that the sphere of his influence must encircle Palestine, necessarily for religious purposes, and sweep dangerously near to the Saxon sphere in China and India. His methods are cold, creeping, slow, like the frozen monster that he is.

As to the Turk, we know that while he is active, ever loyal to his religion, and has added quite a

modicum to his self-esteem in his recent Cretan war with Greece, he must have a mentor to show his kismet, and upon whom he can rely in circumstances of great stress. Under all the conditions and mental methods which have been fastening on him for ages, we can not formulate for him any progress or elevation in the years to come. Hence, in all matters which may affect him, we must expect of him that he be a hanger-on, rather than an advance host, in matters of large import to Europe and Asia.

As, from our point of view, there can be but two sides to the overwhelming question which now presses for solution in the Orient, we can express the supposed conditions in no better manner than to quote from our article on the Spanish War, published in a local paper, last July:

The Slav is the human beaver. He constantly builds his dam according to worn-out and ancient methods, across the stream of progress, thereby forming stagnating pools of Oriental conservatism, in which humanity forever maintains a dead level. It is the destiny of the Saxon to tear out these obstructions to the current of human thought, straighten the stream of civilization, beautifying its banks with flowers of love, kindness and equality, and make a pleasant voyage possible for the nation to rapidly reach the millennial ocean of the universal brotherhood of man. To the eye of the thoughtless this seems as bombast and idle dreaming. But to him who, student-like, looks beneath the surface for motives and energies that form nations and wipe out boundary lines, it is more than a dream. Russia is constantly pushing, by diplomatic art and mercantile methods, her way across Asia to the rich treasure-troves of India. It is not best for human weal that Czarism should be extended, and Saxon genius knows it. Where duty calls in the interest of his kind, the Saxon never

halts or falters. Here, then, stands face to face, in warlike attitude, Progress and Conservatism, personified by the American Eagle and the British Lion as the first, and the Slavie Bear and the Mohammedan Crescent of the Osmanli-Vilayet as the second.

As a reenforcement to the theory that but two sides present for the final adjudication of the Eastern controversy, we ask to submit the entire following statement by an American mining engineer, Mr. W. E. Bratton, published in the *Washington Post*:

"Americans do not dream of the wonderful things that are going on in Russia," said Mr. W. E. Bratton, an American mining engineer, to a *Post* reporter at the Ebbitt.

"I have been in Siberia for a year in the interest of a London company, and while in the Czar's dominion I found out enough to make me absolutely certain that the Russians contemplate the execution of the most gigantic scheme of territorial absorption ever undertaken by any race on this earth. There is no limit to their ambition, and the idea of failure in their plans is not conceivable. To begin with, the will of the Russian people is absolute, and not the caprice of the Czar, as most of our countrymen are apt to think. The Czar can no more go contrary to public opinion in his empire than the President of the United States can defy the wishes of the American people.

"In a long talk with a high Russian official, last summer, he outlined to me the national program. Among other things he said: 'The great belt of open country lying between the Ural Mountains and the Pacific Ocean, and included within the north temperate zone, is going to be thrown open for settlement. It will be a breeding-ground for millions of our race. We will rear countless numbers of men and women, and half the men will be trained for war. We will be able by that time to put more soldiers in the field than all the rest of Europe put together. When this condition arrives, what power or what combination of powers will be able to stop us? America will be our only rival, but between us and the great republic across the sea there will be no clash, for she will be supreme in her

quarter of the world, as we will be in Europe and Central Asia.

“We are satisfied with present home conditions, but just as soon as the opportune time comes, we will, without bloodshed or revolution, dispense with the Czar, and have a representative government. Look now at the condition of Europe; there are really but four leading Powers—Russia, England, Germany and France. France is fast disappearing as a factor in the situation, for either she will go to the wall through some crisis, like that now threatening her, or by the sure process of internal decay. England will then seize upon all her territorial possessions. In a quarter of a century from now, France will be of no more consequence than Spain is to-day. Then Germany will be left between England and Russia, and Germany, too, will be unable to stand the test of the survival of the fittest. I don't say these things will occur in a few years, but a century is nothing in the history of nations.

“Now, then, what have we left but a fight to the finish between the Slav and the Anglo-Saxon? After all, racial antipathy is at the bottom of the strife. The Russian despises the Briton, and the hatred is returned with vengeance. In the long run we shall beat England. We will do it by the sheer force of numbers, if through no other means. England can continue to boast of her supremacy on the seas but it means comparatively little there, for we will shut her out of all Eastern ports, and by land she will no more compare with us than a pigmy with a giant.

“See what we have already done in the acquisition of Turkestan, Manchuria and Mongolia. As sure as fate, China—not a part, but all of it—will, in no distant time, be an integral part of the great Russian Empire. There is no human power that can stop us. Our Siberian Railroad is but the beginning of a system of railway lines that will penetrate every part of China, and will make our hold on that country permanent. And I can tell you still more. Russia does n't want any outsiders in China, or any other part of her Asiatic dominions, and when the time comes she will say to England and to Germany, and even to the United States, this territory is exclusively for us; we do not mean to be rude, but, gentlemen, you must get out. And get out they will, for with all the railways in our possession, and with a million of soldiers, who will oppose us?”

"This is only a small part of what my Russian friend told me; but before I left the country I talked with other high-class men, and every one confirmed his statements. My own judgment is that there is nothing improbable or visionary in the program. I think that Russia is as certain to dominate Asia as we are to rule this continent. The Englishmen I met abroad are certain that ultimately they have got to fight Russia, for the Slav is not going to be satisfied with Korea, China, Persia and the rest; he has pushed his iron highway within seventy-five miles of the Indian frontier, and dreams of the day when he will strip John Bull of all his possessions there. This he can do just as easily as we could take Canada, for the geographical situation is almost identical."

The above statement of Mr. Bratton came to our knowledge after our MS. had been completed and ready for the publisher. We the more cheerfully rearrange our pages for the reason given above, and for the further reason that it sustains our opinion of Czar Nicholas and the Russian people, given in a subsequent page. This opinion the reader will find expressed in the following words: "He [the Czar] is believed to be conscientiously committed to the betterment of Russia, within monarchical limits; and is only pressed to the fore, in China and the East, because Slavie thought demands expansion to counteract supposed Saxon land-hunger," etc. We believe the final conflict between Russia and Saxondom will come much earlier in the future than Mr. Bratton supposes. Probably 1920, A. D., will see the end of it.

That which has been said of Turkey in a great measure applies to Italy, Portugal, Spain, Hungary and Austria. It is very evident that, with these nations, Russia is looked to for a leader.

But there is yet a nation, from whose individual citizens, and kindred outside blood, much may be expected, when the dogs of war are let loose in earnest. Our estimate of the Greek is given above, and to him we now refer. It will appear what may be expected from him when in our last chapter he is brought on as the fancied Auto-Christ.

Still another factor, in this relation, must be taken note of, more as a catalytic than a prominent participant. Reference is here had to those people who have been "scattered and peeled" for more than twenty-five hundred years; to-wit, the Jews. In estimating the influence of Judaism on civilization in the years to come, it is necessary to take into account the tendency of what is known in modern terminology as the *Trust*. The tribe, or family composed of individuals, in the childhood of the communal state, constitutes the trust; and its ethics were bounded by the simple demands for protection, sustenance and physical comfort of the members of the community. As the evolution of the æsthetic went forward in long succeeding ages, its orismologic lines were widened, so as to include other sources of enjoyment and action, until we find in Judaism a homogeneous people, subservient to a code which lightened the burdens of the poor and unfortunate of its members, while it restrained the greed of the wealthy and strong. Thus Judaism became the ideal trust of all times and all climes.

The living energy of the *modus vivendi* of the trust is its communal desire for the benefit of all its members. And strict observance of the governing rules and regulations of the body gives it its great power to accomplish the ends for which it was formed, as against the anarchical efforts of all erratic opposition. And so, when the trust shall have been brought to include, in full fellowship and benefit, all members of a state or government, then that state or government, if under a code in accord with right reason and high morals, will assume, naturally, a dominating position amongst equals, and even superiors in numbers, if these be not so wisely coherent in aims and action. All this is in true accord and harmony with man's mental and moral constitution. His constant normal disposition, except under insane mental processes, is to congregate. Knowing this natural social tendency, Aristotle called him the *politikos zoon*, and such by creation he is. And so it may of a truth be said that the trust is man's normal estate. Without it he becomes the sport of spiritual and physical environments, and is practically placed in the loneliness of a hermitage.

Viewing Judaism in the above light, and knowing that the basic principle of the Judaic trust was individual prosperity, we need not be amazed at the proud splendor of David's and Solomon's reigns. Neither need we wonder at the heights to which

her prophets and priests climbed, when we call to mind the policy of elevating the community by raising the individual members thereof.

Just now we are somewhat startled by the organization of another Judaic trust, strictly on ancient lines, which, knowing Jewish wealth and persistence of purpose, may well cause world-wide wonder and admiration. Reference is to the Zionist movement, which held its congress last year at Basle, Switzerland. To place this movement in its proper light, I can not do so well otherwise as to quote, quite at length, from a letter by Rabbi Wise, published in the *Daily Republic*, St. Louis, Dec. 18, 1898. The stupendous import of the movement to the world is sufficient excuse for the length of the extract:

"Among the striking features of the late Zionist Congress at Basle was the presence of a representative of the German Emperor, and the receipt of a cordial message of good will from the Sultan addressed to the president of the congress in response to the latter's felicitations. Furthermore, when the proposal of the Russian Czar looking to the convening of representatives of the Powers for the purpose of considering the possibility of checking the universal spread of militarism was hailed with joyous acclaim by the peace-loving and thoughtful Jews in Basle assembled, the wiser and calmer heads urged that to the formal congratulations of the congress be added an expression of the hope that the proposed international conference concern itself, in the spirit of wisdom and understanding, with the pressing Jewish question, and more especially with such solution thereof as looked to the repeopling of Zion by the scions of its ancient dwellers.

"Not long thereafter an extraordinary mass-meeting of Jews was held at London in advocacy of the Zionist cause, at which Dr. Theodor Herzl thrilled his seven thousand hearers

by declaring 'We are nearer success than people imagine.' But a few weeks have gone since that memorable night for the Jewry of London, and within that brief time gigantic strides forward have been made by our leader and his chosen followers. To particularize, Herzl and a deputation of Zionists have been at Constantinople, Jerusalem and Rome. Even though it be true that Herzl was 'playing at ante-chamber diplomacy'—the contemptuous term employed by his opponents—he might well have justified his seemingly dilatory policy by replying that a colossal scheme, affecting the interests of all nations in one way or another, could hardly be expected to be carried into effect in one day or in one year. To their honor be it said, the masses enrolled under the flag of Zion have been patient and uncomplaining, but the Jewish anti-Zionists—strange contradiction in terms—have asked with wearying persistence to be permitted to behold some practical, tangible issue as a result of the unprecedented activity of every kind within the Zionist camp. Not because of these unseemly taunts, and yet, as it were, in triumphant answer to them, Herzl has been doing great things in these weeks for the cause of which he is the accredited spokesman. November, 1893, will be writ large in the calendar of Zionist history.

"The Jewish people, the wide world over, have been observing the festive celebration of the Chanuckah season, and abundant reason is at hand for a more joyous commemoration than has been the wont of the Jews for more than eighteen hundred years. The words of Zechariah, which are annually intoned as the keynote of the festival commemorative of the wresting of Judea from the hands of the Syrian rulers by the Maccabean heroes in the year 165 of the pre-Christian era, are about to be fulfilled, 'not by might or by power, but by my Spirit.' The Maccabean victory was wrested from the jaws of defeat by the fearless might and the unconquerable power of the Jewish warriors. Our bloodless victory is to be achieved by 'my Spirit'—the Spirit of God resting upon the leaders of Israel, the Spirit of God moving some of the great rulers of the earth to deal in equity and righteousness with a long-suffering and deeply wronged people.

"On his homeward way Herzl visited Rome. Whether he has succeeded in gaining the sympathy of the Pontiff of the Roman Church can not be stated at this time. One year ago, soon after the former congress was held, the Pope was declared to be unalterably opposed to Zionism, and to be prepared to

bring the vast influence of his church to bear at the Sublime Porte against the cause. Official denial of this rumor was later made, and there is no reason for believing that the attitude of the Pope is one of unfriendliness. Being the spiritual head of many European Governments and peoples, notably France, Austria and Spain, the 'benevolent sanction' of Leo XIII. is indispensable to the realization of Zionist aims, which make for the establishment of Jews in Palestine under the suzerainty of the Sultan and the protection of a concert of the European Powers.

"Why should such 'benevolent sanction,' as is sought, be withheld? Rome entertains no ambition for the enlargement of her possessions in Palestine other than those of markedly sacred character. And if ambition there be, it must confess itself checked in the presence of the Turco-German alliance—despite the flattering gift of the Kaiser to his Roman Catholic subjects. On the other hand, Rome and every Christian nation would surely welcome the advent of Jews in large numbers into the 'land of hallowed memory,' seeing that this infiltration would bring about the gradual and peaceable withdrawal of the Mohammedan population. We do not ask that the holy places be committed to our exclusive keeping; let these remain, as they are now, in the hands of those who guard and cherish them. Surely the Christian world requires no assurance on our part that every spot which Christians hold in reverence will be precious to us. The Jew shall not cease to honor true devotion to an ideal—least of all in the land which his past has hallowed for all time.

"Not in vain do we place our reliance upon Kaiser and Sultan. Help and deliverance have come to us before through the grace of 'stranger kings.' Two historic instances recur to us of Israel marvelously saved and prospered with the help of reigning kings. In the year 538 of the pre-Christian era Cyrus took Babylon, and graciously permitted the Babylonian exiles to return to their fatherland.

"The momentous results which followed from the re-establishment of the Judean Commonwealth are part of—and the largest part of—the world's history. A tree of two great branches flourished in time on the soil which the former captives by the rivers of Babylon began to cultivate with all the ardor and assiduity of their nature—two branches, the one the religion of Ezra and the latest prophets, of Hillel and the rabbis; the other, the faith of Jesus, later became the Chris-

tianity of his countless followers. And all this came to pass, as Dr. Max Nordau has aptly pointed out, owing to the hardihood of a handful of the earliest Zionists, who, availing themselves of the rights accorded them by Cyrus the noble, chose to give up their peaceful and secure residence in Babylon in order to live and labor in Zion, and rebuild its waste places. The second exile is soon to end. In the words of Josephine Lazarus, 'Once planted again upon native soil, "taking root downward," as Isaiah has it, who can tell what "upward flower and fruit" the immortal branch may bear—what new birth of the spirit, the undying spirit of Israel may give to the world?'

"Another king there was, greater even than Cyrus, who, like him, befriended the Jews. In the course of his victorious marches Alexander visited Jerusalem in the year 332. Legends in great number have been woven around this visit, picturing the manner in which this youthful prince, who had come to scoff, remained to pray. Whether it be true, as rabbinic tale has it, that Alexander was so deeply impressed by the visage of the venerable high priest Jaddua and the priestly train that he was moved to bow in humility and adoration before those whom he had set out to conquer, and that he even caused sacrifices to be offered up to the Most High in the Temple of Jerusalem, we can not tell. We do know, however, that this Macedonian ruler, far from despoiling and violating the shrine, as had been and continued to be the custom of earlier and later invading princes, openly befriended the Jews and treated them with the utmost consideration and generosity. Alas! Alexander died within a twelvemonth of his entry into Jerusalem, and the benefits which doubtless would have accrued to the Jews were speedily annulled by his quarrelsome successors.

"Zionism can and will be immeasurably furthered by the great ones of the earth in our time. What is this Zionism? Is Zionism 'a vague scheme of to-day,' a 'dream of fantastic content,' an 'ideal impossible of realization,' by all of which names it has been styled, derisively? Zionism is nigh unto two thousand years old, dating from the seventieth year of this era, which witnessed the fall of Judea into the power of Rome. Zionism is that for which Jews of all the world have prayed uninterruptedly ever since Titus laid ruthless hand upon the Holy of holies—all the Jews excepting, it is but fair to add, the comparatively small number comprising the reform party, who, within the last one hundred years, have

abandoned the national idea of Israel, and have held with Moses Mendelssohn that Judaism stood for nothing more than a religious brotherhood.

"Why, then, do some orthodox Jews seem to be arrayed against Zionism, especially in England, Germany and Austria-Hungary? How account for such opposition, seeing that they daily pray for their reinstatement in control of Palestine? How account for this paradoxical state of affairs? Perhaps, after the fashion of an old Russian rabbi, who said to me at the Basle congress, with inimitable humor, 'I do not venture to advocate Zionism from my pulpit, for if I did my hearers would make light of the whole matter, and think my advocacy was but another strained interpretation of a Biblical text, and another overpious attempt to explain away or excuse the apparent futility of our prayers in behalf of Zionism.' Has not Rabbi A. A. Green, of London, spoken wisely, who pleads for the wholehearted support of the Zionist movement on the part of the Jewish nation, or else the effacement of every Zionist reference from the prayer-book?

"Is there not something pathetic, almost tragic, in the attitude of those who pray for a boon for which, being within reach, they will not even stretch forth their hands? Zionism must remain 'a dream and a mirage,' if these so decree. But are not these awe-struck by the greatness of God's blessing, blinded by the nearness of the Divine Presence about to lead the children of Israel to their home? Shall the 'great refusal' in truth come to pass? Not unless we will it. It can not be. God hath willed otherwise for his well-beloved; the homeless are already on the way homeward."

Now, let it be supposed that we are disposed to make prediction regarding the results of this Zionist movement. We must first look at, and carefully analyze, the Jewish character, as a whole. Their cohesiveness as a people nationally. Their commercial and financial wealth. Their disposition and readiness to invest that wealth for the up-building of the Zion of their songs. Their helpful efforts to their brethren in adversity. The dominating hope of their lives, as shown in adversity

and prosperity. The doggedness of their supreme faith in God's ultimate redemption of their race from that social and political ostracism which has cursed them for ages. And every other of the mental, moral, personal and national characteristics which do now, and have for ages, made the Jew *sui generis*, either as a person or a community, amongst the tribes of the earth. Then, turning our attention to his environments, we would ask, What effect would this movement have on the nations of the earth? On the United States? On Great Britain? On Russia? Germany? Turkey? And others? Is it likely that Russia and Turkey, the two possibly the most interested, will give consent? What will Leo XIII., who spiritually rules the Catholic world, say and do in the premises? Would Turkey give consent with the hope of leverage on Jewish shekels? Should she consent, would the Muscovite Bear smell the game and forge his vast body over Ararat and adown the valleys of the Euphrates and Tigris? And after taking all the factors into count, and giving each its full value, we would probably be inclined to say that the movement will succeed.

Then, admitting this success, we might wish to peer further into the future, and inquire of relevant environments, "What nation would be most eager to form an alliance with this whilom hated and persecuted people?" The sick man of the Crescent, although, since the affair of Crete, ap-

parently convalescent, can not possibly stand on his feet when Russia determines to move her frozen battalions towards more sunny climes, as is evidently her intent. He must bow the knee to Slavie demands. Would Russia, then, like the consent of Judaism to fulfil the dream of Alexander Alexeivitch? If this consent were given, would the proximity of the holy ceremony to the British sphere cause objection on the part of the Saxon? Would the adherents of the Greek Catholic and Mohammedan religions, the latter compelled by Slavie pressure, further test the strained relations between Great Britain and Russia? Is it probable that a confederation, including Italy, France, Portugal and others, and presided over by an appointee of Russia, might attempt to forward the religious ends of the Greek pope? In case this *rapprochement* should be approached, what would be the attitude thereto of the Sir Moses Montefiores, the Baron Hirsches, the D'Israelis, the Rabbi Wises and the Rothschilds—Judah's sons of giant brain—then living?

To answer all these questions satisfactorily and formulate predictions therefrom, one must have, as on a chart, the mental and moral strength, the grooves of thought, the patriotism, fraternal love, pride of race, faith in the Hebrew cult and religious bias of the men who would have to deal with the problems which such conditions present for solution.

Again: In the settlement of these questions, and others, which now agitate humanity, and will continue to do so, until they be adjusted in the interest of every human being concerned, the United States of America must be accounted for, and placed in position relatively to her interests, and the interests of her citizens. As shown above, American Saxondom is pushing to the fore, in every land and among every people. That same love of liberty begotten by the Spirit of the crucified Jew, and born in the primitive Christian Church, which took its way westward, passed out between the pillars of Hercules, and took root and flourished in the rich mulch left by the decay of Scandinavian mythology on Drudic soil, crossed the Atlantic, and, from the relay battery of Yankee freedom receiving a new impulse, has already civilized and peopled the weastern continent. Ever restlessly active, it stopped not on the Pacific shore at the Golden Gate of empire, but with its return current, completing the circuit of the earth, it swept cannibalism from the beautiful Sandwich Isles, and just now has flashed its arc-lights from Dewey's decks into Philippine night. Still restless, and never resting, its civilizing energy is clothing Japan as a new-born giant and flashing its headlights in the face of China's joss. We may safely say that "to the east by the way of the west," across India and Persia, the spirit of Samuel Morse, or civilization's twentieth-century sounder,

will electrify staid old Jerusalem once again, with the message, "Peace on earth, good will to men."

And so, while American interests are permeating all countries, and American citizens are being domiciled on all soils and in all climes, this Government must extend its protecting arms to them, wherever they may be. By seective change, wherever American political and social thought meets an effete Oriental status, self-government is the condition to which the evolution of the communal compact is tending. And as the political differentiation becomes more apparent, we grasp more clearly the axiom based in the very constitution of the *politikos zoon*, that where the governing power discriminates in favor of one of the governed, and against another, the one discriminated in favor of becomes corrupted, and the one discriminated against becomes alienated: and hence is made clear the wisdom of that perfect fundamental rule of right, formulated by Jefferson: "Equal and exact justice to all, with special privileges to none." It is a principle of the unwritten law of the Saxon, that where a man (or nation) sows, there shall he reap. And the seeds of liberty, wherever sown in human souls, must be reaped by the sower, and garnered in the bins of the ages, for the enjoyment of the laborer in his days of rest.

This ubiquity of Yankeeedom will certainly call for Government attention to all treaties and na-

tional agreements that will go, in the future, towards adjusting contemplated static conditions of policies in the Orient. For this reason, in attempting a prediction regarding the ultimate results of the Zionist movement, respect must be paid to the, at present, much-talked-of manifest destiny of the United States in her ameboid movements, consequent on the late war with Spain. In a prediction of this nature, one must admit a persistence of Saxon reliction, in all premises once attained; and a very great likelihood of defensive action in which there is a large seasoning of aggression.

As has been previously said, that which is true of nations is proportionately true of individuals; and the same rules, in proper limitations, apply to the latter as to the former. If we hypothecate a line of action in accordance with the geographical, political and social demands of territory, we can, by the process of elimination, exclude certain individuals as participants in that action by a slight consideration of their modes of thought, their desires and standing among their fellows. Thus, we would not, for an instant, consider it possible that Sir Robert Kitchener, President McKinley or W. J. Bryan would undertake the discovery of the supported Alaskan mother lode of gold-bearing quartz. Neither would we entertain a thought of Senator Cockrell or M. Cambon taking the contract to build our interoceanic canal. Yet it would

be within the limits of reasonable probability to postulate the rapid advancement along politico-military paths of such a public character as Prince George, now holding the reins in Crete. His near relationship to Nicholas Czar and Victoria Regina, and other potentates, gives grounds for such a course; and a sufficiency of the blood and spirit of the heroes of Thermopylæ exists in his make-up to give the energy, ambition and judgment to push him up the generally acknowledged ladder of fame, when opportunity for ascent offers. Neither is it at all likely that Don Carlos would ever advance higher, should he succeed to the Spanish throne, than to be the exponent of Spanish thought, within the limits of Spanish territory. And so of Czar Nicholas. He is believed to be conscientiously committed to the betterment of Russia, within monarchical limits; and is only pressed to the fore, in China and the East, because Slavie thought demands expansion to counteract supposed Saxon land-hunger and to secure unfrozen shipping facilities. This as a monarch. But as a religionist, the frondmarks of which faith he imagines are visible at Jerusalem, he wishes to be crowned on the spot where the original plant grew. This much by exclusion.

But individuals have been possessed of an ambition to rule the world; and why may not others arise determined to create positions demanding obedience and admiration coextensive with man's

domicile? The more ancient times have produced a Cyrus, an Alexander, a succession of Cæsars and others. Later days gave birth and fortune to Charlemagne and Napoleon I., and to these may be added many less successful, if equally ambitious; not to speak of those whose dreams died at the birth.

After having considered some other matters relative to the central thought we wish to present, for careful inspection, we shall group our conclusions around one man, as a garment, and ask for him the title of THE AUTO-CHRIST.

CHAPTER II.

THE GROUPING OF NATIONS.

We have frequently known of families whose members became divided on questions relating to their general welfare. These divisions are more frequent regarding material interests; but social conditions often offer examples of more or less seriousness. The experience of every person will bear out this statement satisfactorily. On account of such disagreements, two or more parties are always formed, and the members of these several parties, acting in concert, will form groups whose actions tend to result at variance with each other group. In extending these sociological experiences, we find two or more families, whose real or supposed interests unite them in a line of action, a policy if you please, traversing the like interests of other families of the same neighborhood. As we widen our field of observation, towns of the same county, and counties of the same State, form leagues against other towns and counties, for financial and political advancement. States of the same government, likewise, frequently are grouped for political and other reasons. It has not been long since, in each political campaign of national interest, our ears became tired of the phrases, "The solid South," "A united North." And even

to-day one hears, to our national shame, of Eastern domination and Western ignorance. These expressions and conditions frequently have their origin in a jealous patriotism which can see no good coming out of Nazareth.

In the western hemisphere, this spirit has crystallized its hearthstone thought into a creed known under the name-phrase, "The Monroe Doctrine." And its antithesis exists in the colonial policy, now largely controlling every government of Europe of any importance and standing.

The system of "log-rolling," so well understood, and frequently practiced, by state and national legislatures in the United States, largely colors diplomatic agreements, where two or more nations have use of aid in extending their powers along paths which do not interfere or lead to cross-purposes. Thus we see a tendency toward a political lift cropping out between France, Italy, Portugal and Spain. And when these shall have become sufficiently cemented by interest, as they are already by racial kinship, expecting nothing from English or German friendship, they will naturally fall to Russia, as allies; from the fact that if the latter wins a strong foothold in China, she can well afford to grant favors inside English and Mohammedan spheres of influence to the former, whose arms are too weak to claim and maintain the same without aid. Material and commercial benefits will likely play second part to territorial acquire-

ments in the great Oriental struggle now well under way. Yet, territory, *per se*, seems to be the desire of all nations, and geographical accretion will be the rule; possibly operated under the guise of protectorate obligations. Even now our own country has assumed responsibilities in the East and West Indies which may ultimately include in Asia continental lands. Political boundaries sometimes fade, and at other times are rudely obliterated, by contact of arms. The former process seems to be in action in Manchuria, and the latter has prominent example in the dismemberment of Poland, by Russia, Prussia and Austria. Also, we may note the tendency of the four Latin nations—Portugal, Spain, Italy and France—to closer relations, as the promoter of political unification by the fading of national boundaries. While it is not supposed possible for the United States and Great Britain ever again to unite as one nation, the welding force of blood, sameness of end aimed at, and commercial interests, are likely to bind the two peoples so strongly together that their actions in peace and war will be those of the most helpful friendship. Japan, the *sui generis*, and Germany, the now ruggedly honest, are surely but slowly drifting towards that port where America and England have hoisted together the flags of Brotherly Love and Religious Liberty.

Politically, we would expect, in crises of great gravity and moment, a concert of action between

nations whose rulers demand submission from the subject to the throne, on all points affecting the social and commercial status of the citizen. For this reason we would not look for very firm bonds of friendship between such people as the Turks and citizens of the United States, or even Mexico. Yet, as between Turkey and Russia, the glitter of the throne would bind them closely whenever the divine right of kings was questioned, or placed in doubt.

Viewing nations from a religious standpoint, and in the light of the old adage—

“Birds of a feather
Flock together,”

We would associate Greek Catholics, Roman Catholics and Mohammedans, for the reason that these religious bodies hold the contention that the church must be the exponent of religious duty, observance and doctrine; and in her dictum the layman should acquiesce without question. The rule is the same in all these bodies, notwithstanding the enforced pretension to liberality, now practiced. Antithetic to these stands all Protestantism, on the ground of the right of private judgment. It becomes evident, from what has been said, that community of interests, and community of religious thought, will tend to form a strong bond amongst all peoples, of whatsoever nationality, who come under the rule.

It should not be thought that we have placed people together because of a supposed similarity of religious belief. We have gone back of all that, and associated them on a more profound ethical law. In so doing, we would leave them to settle the question of the true church at a time when outside pressure has no bearing. It is with such people, not, Which church is the right one? but, Should the right church rule in all things? An affirmative, here, will generate a strong friendship amongst very unlike people, especially when opposing propagandists threaten forceful denial. The question of which is the divine church would, under such circumstances, be left for a time, supposed to be less dangerous to a tenet so deeply revered.

We have purposely omitted consideration of the Austro-Hungarian Empire in any group likely to be formed. Accepting Bismarck's theory of the disintegration of this people at no distant day, and knowing the heterogeneous character of the population, it is plain that Prussia will, when the dissolution comes, receive the German contingent. Likewise the Slavs and Magyars will fall to Russia. This will give to the latter the title-deed to Hungary. The downfall of Austria will be but slight compensation to the world for her part in the partition of Poland. Prussia, it may be said in this connection, although she has somewhat condoned her baseness in the same shameful tragedy,

by her contributions to science, literature and morals, will have a fearful interest to pay to civilization when the balance-sheet is struck from the ledger of destiny. In adjusting the books of fate, it looks as if the debits of Austria will be transferred to Russia, with full power for collection by Saxondom. Poland's dismemberment must be atoned for, or else the future can not sing:

"But truth shall conquer at the last;
For round and round we run,
And ever the right comes uppermost,
And ever is justice done."

The ghosts of King Stanislaus, Count Pulaski and General Kosciusko will walk the earth like Hamlet's father's, until the prophetic stanza becomes a realized fact.

As to the Jews in Austria and Hungary, of whom there are about one and one-half millions, they, like their brethren in other nations, will undoubtedly, to a large extent, join the Zionist movement when time and opportunity are ripe for its emplacement.

CHAPTER XII.

THE COLONIAL POLICY, AS AFFECTING THE EASTERN QUESTION.

We may call it destiny, or the natural evolution of psychical law, or providence, as you will, but certain races have, as they gathered numbers and mental strength, enlarged their domain of action on lines parallel with the peculiarities of their dominating thoughts. Thus, the expansion of American influence has always been positively colored with a well-defined commercial, religious and moral tint. The idea of territorial expansion has been always in abeyance to these, as an influencing motive in our dealing with our neighbors and trans-oceanic peoples. And while England, France, Germany, Russia, and other Eastern commonwealths, have pursued a policy, during the years past, which enlarged the realty of their respective Governments, we have been content to silently, patiently and perseveringly sow the seeds of Anglo-Saxon methods in moral fields alone, and blindly, yet hopefully, await the harvest. While other Governments, by diplomacy and conquest, have entered and claimed the tillable fields, we have been but tacit tenants at will, taking our part of the crops sown, in kind only. The results of this policy are now in evidence, in the position

which America holds as the beacon-light to all nations, illuminating the way to better forms of government and higher social conditions. But, unwittingly, it seems, "a change has come o'er the spirit of our dreams," and we find ourselves, *nolens volens*, in possession of Indianic realty interests not homògeneous to our hearthstones. Quoting ex-President Cleveland, we may well say that now "it is a condition, not a theory, that confronts us." This amebic projection of American materiality into the older Eastern possessions is now an unknown, yet all-powerful factor, which has shocked, almost to paralysis, the coordinate energies of the political world. Just what we shall do on the imperialistic plan remains to be seen. But, judging ourselves now by ourselves in the past, we will do right; and that right lies in individual freedom from rule by the self-anointed ones, whether they be Latin or Slav.

The British Colonial policy, in its last analysis, is an absolute ownership of territorial possessions, with an outgrowth of spheres which amounts to little less. On these two predications the Cobden Club politics are engrafted, latterly known as the open door policy. With American and British bottoms floating friendly flags side by side on all waters, Yankee protection must give way to free trade, or at least to reciprocity, which is but another name for the same thing. And so England's colonial policy traverses that of France, Germany

and Russia, in that it places the open door, not only of commerce, before every individual citizen within its scope and ruling, but likewise that of individual social and religious progress; thereby limiting the application of the term *lese majestie* to actual crimes against the rulers of the commonwealth in the persons of the citizens.

French Fashoda would have barred African elevation, because the same militarism which convicted Captain Dreyfus would have dominated the upper Nile. English Fashoda is a kindly, bright link in the chain which binds Africa to individual responsibility and elevated manhood.

Germany, while pushing outward for national selfish purposes, carries along in her methods a large savor of the humanities. Indeed, the salt of the social virtues lifts her methods far above those of Russia and France, in that, notwithstanding Emperor's William's monarchical clotures, the broadness of the Teutonic mind fairly recognizes the inalienable right of all men to "life, liberty and the pursuit of happiness." In so far as she has expressed, by action, a colonial policy, there is nothing in it to prevent a coalescence, when circumstances dictate, with Great Britain or the United States in the larger questions which affect the general good.

Russia has but one integer in her colonial policy. And that is, to unite every country, over which she obtains power, to her throne by a con-

gelation of all rights, civil, religious and military. This is why Japan prefers the genial warmth of American and English friendship to the icy hug of the Slavie bear. She has felt the nipping coldness of the Cossack winter in Corea and Manchuria, and will have none of it in the future. Furthermore, Russia's intent and purpose is, as indicated by recent diplomatic overtures, to extend her influence over China, and, through Mongolian prejudice and methods, jeopardize British holdings in India. The recent branch railway from the Caspian Sea to Merv is a protruding arm of conquest, feeling for Afghanistan and Persia, which stand as a wall of defense for India, on the northwest bank of the Indus. When this wall crumbles, as crumble it must, between British and Russian approachment, then the Lion and the Bear will stand face to face, as they have never done before. The Saxon and Slavie spheres will have reached the orbital point of interference, and one must bend or break.

Back northwest is another, perhaps two points, from which Russia may approach toward India. One by military forces, through the passes of the Caucasus and down the Euphrates and Tigris. The other by diplomacy, by way of Constantinople and the Dardanelles. This last would assume a maritime complexion, and, in "ships of whirling things," its objective point would be the land of Judah's hopes and tears.

While Greece is too small and weak to figure largely as a nation in colonization enterprises, the disciples of Cadmus, individually, will likely amaze the world as advocates of Russian advancement. We know that the descendants of the old Græco-Macedonian Empire have given to the iron Roman an intellectual energy which fully grasps Oriental problems. And it is the contention that Prince George, now in Crete as a representative of the Powers, has blood kin, distant it is true, but all the more true to their traditions, who stand where Cossack swords gleam, and where Gaul's wasted throne offers a tempting prize. One of these may yet wear the pontiff's triple crown. The relationship between the Czar and the King of Greece lends strength to this statement, and a reinforcement exists in religious brotherhood.

Spain's colonies have been extensive, but now are almost nil. Commencing with the secret cession of Louisiana to France, under the gigantic grip of the first Napoleon, in A. D. 1800, and ending with the East and West Indies relinquishments to the United States, she has experienced a century of losses unparalleled in the history of nations. But if we expect an evening up of the balance-sheets of time, we will not wonder at all this when we look on the debit page of her ledger. Notwithstanding Prescott's cowardly apologies for her inhumanities in Mexico and Peru, she has blackened the name of religion by making it the plea for shedding riv-

ers of blood to secure the extortion of gold. The sole animus of all her acquisitions has been her greed of gold. And for the exercise of this greed, she has paid in loss of colonies, loss of national respect, humiliation, defeat, shame and disgrace. Her methods of conquest have been dictated by the hot blood of a southern clime, and characterized by the fierce-eyed cruelty of the tiger. Quick, nervous, rapid of action, she presented in these the opposite of the slow, stately, cautious, painstaking, cold conquests of Russia; and yet the ends aimed at were of like kind—national wealth, regardless of human rights.

The colonial possessions of Spain in the far East, having passed into the keeping of the United States, will become a large and determining factor in the course the latter will take on the adjustment of Asiatic problems. Notwithstanding Russia's seeming friendly acquiescence in American control of the Philippines, it is evident that America's position of citizen consent to government will clash with Russia's autocratic regime; and, further, American interests in China will not brook Czarish methods in railway and commercial exploitation. So our holdings in the East Indies will certainly bring us on to a very friendly footing with Great Britain in China and India. This community of interests, in which Japan is equally concerned, will unquestionably place these three Governments side by side, in opposition to Rus-

so-French expansion; and, as before stated, Germany will be forced into the alliance, from the fact that she can not live in peace with France on any lines affecting French and Russian intentions in Syria, Africa and China.

CHAPTER IV.

THE GLIMMERINGS OF A PREDICTION.

Russia, whose canaille largely sympathize with Spain, can not afford a rupture with the United States, for the reason that her orbit of conquest and that of Great Britain are rapidly approaching the point of interference, and any entanglement of her forces would be quickly taken advantage of by the latter Power, to cripple her advance in the Orient. Until Russia has completed her great trans-Siberian railway from the Caspian Sea to Otkhotsk, on the Pacific, she wants no war, and will have none, unless it be forced on her. But when this is completed, and feeders constructed to Port Arthur and other points, so as to facilitate the mobilization and concentration of her vast Slavonic hordes, some body politic, most likely Britain, may look out for a hug of the Sclavic Bear that will not be as tender as the moonlight caress of loving lover for his sweet-lipped girl Dulcina. Afghanistan and Persia will probably then be wiped off the map, and Turkey known no more forever.—*Extract from the author's letter to a local paper, June, 1898.*

Spain, France and Italy, as shown heretofore, have supposed wrongs to right. And these wrongs are laid at Saxon and Teutonic doors. The Greeks, who have furnished a deal of the brains for Latin conquests and glory, having yet in their descendants men of great prominence and promise, will gladly lend aid to any prospect of preferment for their own sons. England, Germany, Japan and the United States have all the brains, political and military, which they can find employment for. Hence, Greece must turn to Russia for patronage. The latter, with her immense schemes, religious and political, needs the fire of Græco-Latin enthu-

siasm to warm her frozen Slavs to action. Don Carlos will possibly pacify Spain, either by succeeding to the throne, or failing entirely in his efforts, and either event will be quieting to the Spanish people. There at this time falls a dark shadow across the future of France which portends the downfall of the republic. This Napoleonic umbra is not to be mistaken or undervalued. Coming into possession of a fortune of tenmillions of dollars by the bequest of Empress Eugenie, Prince Victor will not lack for funds to elevate the political status of his family to the first rank of nobility. His brother Louis, already a colonel in the Russian army, and standing very near to the Czar, has the military genius and prestige to avail himself of Slavie friendship, and back his skill in arms with his brother's money for the good of the paternal name. It is true that Prince Victor resigned his claim to the French throne in favor of his brother Louis; but this action could easily be reconsidered, if it should be concluded in their councils that a wider field opened for the latter. With the passing of Persia, Afghanistan and Turkey, Syria, and in fact all Asia Minor, would needs have a military head, and who would stand a better chance for this high and honorable position than Prince Louis Napoleon, now soon to be made a general in the Czar's army? Roumania and Bulgaria will easily, in the grinding, splintering process, fall under the same hand. Placed in authority here

and in this manner, Louis Napoleon's opportunity to anoint himself a leader of men rivaling Napoleon I., will be obviously great, and not to be disregarded. With his Greek blood, Roman endurance and Russian backing, circumstances seem to point to him as the Auto-Christos whose fate it shall be to cross swords and try the wager of battle with Saxondom for the possession of the wealth of India as the prize.

In the following pages our hero and the felicity of his title, AUTO-CHRIST, THE SELF-ANOINTED, will be fully recognized.

CHAPTER V

SOME FACTS, FIGURES AND FANCIES RELATING TO THE DESTINY OF THE NAPOLEONIDAE.

"Well, but, General," I broke in, "I mean, what made the greatest impression upon you in your foreign travels?"

Without a second's hesitation, "Nast, the Latin races are doomed," said he, impressively.

Thus unerringly had General Grant, years ago, analyzed and formulated the situation so perfectly appreciated and so forcibly defined by England's Premier in his grand speech.

MORRISTON, N. J., June 7.

TH. NAST.

—*Globe Democrat*, June 12, 1878.

Unobserved by the ordinary mind, there are forces operating in the evolution and change of kingdoms, countries and peoples, which the careful student of present and past religio-political conditions recognizes with anxiety and alarm. Admiration for diplomatic moves is frequently cooled by a knowledge of the ambitious spirit which prompts the acts, and stands behind the throne as the inspiration for schemes of aggrandizement for the benefit of men not any more worthy than the veriest peasant who earns his bread by the sweat of his brow, at daily toil.

The above observations were prompted by a knowledge of the various and varied news dispatches appearing in public prints, from time to time, touching the unbalanced and unsettled greater Eastern question, as it is popularly known,

coupled with the consensus of the world's premonitions, looking for the curtain to rise on that final scene of battle and blood which seems to glare in huge letters from the billboards of the latter ages. At each diplomatic crossroad, destiny appears to have posted his gigantic display-card prophetic of evil:

"And we all say, Whence is the message,
And what may the wonders mean?"

It is stated that for three hundred years the ambitious dream of the Czar of Russia has been to receive the crown as Universal Bishop of the Eastern (Greek) Church in the city of Jerusalem. To prevent this, and protect her interests in India, which would thereby be greatly jeopardized, Great Britain has for long years persistently and firmly held a shield, emblazoned with the lion rampant, in front of Turkish Mohammedanism, facing the Slavie Bear. And so, whatever else of minor grievances may have been thrown for the moment in the foreground to dazzle, disturb and blind an uninformed world, the claws of the lion on the Saxon field, and the teeth of the bear ayont the Balkan passes, have shown potently the portent of the two opposing, yet occult, energies which shall forge, in superheated furnace and with mighty sledgehammer, the destinies of mankind in the oncoming ages.

The Saxon race stands for liberty, science, progress, humanity, civilization, and all that these can

mean in their widest sense for human happiness. The conservatism of autocracy finds its shibboleth in that magic name which shone brightest during the Augustan age, when "Rome sat on her seven hills, and from her throne of beauty ruled the world"; viz.: Cæsar—Russianized into Czar. To this name, in its mightiest representative, the Czar of Russia, the satraps of the olden regime turn with wide-open eyes and bated breath, exclaiming, "Save us and our titles, to rule our kind, from that fire kindled from the torch of liberty on Britain's soil, and blown to a great conflagration by the breath of her sturdy Saxon sons and daughters in the little red school-house of the Western world."

As a reinforcement of the above theory, indicating the intentions of Russia, the following from the Vienna *Tagblatt*, not seven years since, is strongly apropos:

The Czar's highest aim is to be crowned Emperor of Asia on the site of the Holy Sepulchre at Jerusalem. Every step toward Constantinople is a stride toward Jerusalem. It is of great significance that the emperor, Alexander III., confides much more upon the power of religious enthusiasm than either of his predecessors did. He wishes to procure a more official and ostentatious consecration of his religious authority, and to have his position emphasized as the supreme protector of the Eastern churches and the orthodox faith, and so rally all the Greek-Oriental churches and peoples around the person and the office of the Czar, as the Constantine and Justinian of the modern world. The bold project has been long in preparation, is never lost sight of in any diplomatic movement, and no sacrifice of money is thought too great to secure this end. Numbers of settlements of Eastern monks,

of apparently harmless and unpretending character, have been and are being founded: and Russia finds the money for the purchase of the land.—*Quoted from Frank Leslie's Weekly.*

That England and Russia are gradually approaching the point where their orbits interfere is indicated in the following remark by Professor Williams. He says: "Nothing can prevent Afghanistan and Persia from tumbling to pieces between the advancing forces of these two gigantic empires." This is also clearly shown by a letter from General Skobeloff to a friend in Moscow, published in 1881, in the *Novoe Vremya*, from which the following is taken: "Our statesmen will see that Russia must have the Bosphorus to protect and develop her manufacturing centers and her commerce. Only when she has these straits can she repeat with Kosciusko, '*Finis Poloniae.*' A war for the Balkan peninsula without a formidable demonstration against India would be absurd; for us Central Asia is only of temporary importance."

We will set side by side the above from Skobeloff and this from General Upton: "Constantly increasing, by her Eastern policy, the deadly feeling of hostility which already exists in Russia against her, the moment the former occupies Constantinople, England must seize Egypt. Once secure in Constantinople, the fleets of England can no longer oppose the designs of Russia. Converting the Black Sea into an inland lake, thus insuring her communication, a railroad from

Trebizonde across to the valley of the Euphrates and thence to Damascus, will place Russia on the flank of England's line of communications. Thus brought face to face, it is not improbable that these two great Powers may change the face of Asia on the famous plain of Esdraclon." England already, since the above was written, has practically taken possession of Egypt, and by a recent treaty with Belgium secured the right of way for a railroad from the Cape of Good Hope to Cairo. Also, as an advance move in the stupendous game now on the world's chessboard, Great Britain has placed a pawn on the Island of Mitylene, and exchanged another on a small, rocky island in the Persian Gulf for a more commanding position off the coast of Candia in the Mediterranean. As a counter-check to this masterly play, Russia is pushing her great trans-Siberian railway, connecting the Caspian Sea with Vladivostok in the East. And from this last point her elephantine antennæ have already felt the strategic possibilities of Port Arthur, and, consequently, Manchuria and Corea. Notwithstanding England's coign of vantage at the Pillars of Hercules, Suez Canal and other points, this Russian railway system, a behemoth in its line, will keep British military brains on the *qui vive* to forestall a *coup de main* by Russia's arms at many points in Europe and the East, all probably threatened at the same moment. For example, Europe may be attacked (in

summer) from the Gulf of Finland, Kronstadt being the port of St. Petersburg; or, from Odesa, either by land through Austria, or, forcing the Dardanelles, via the Mediterranean; Egypt by the last route. India from Merv, through Afghanistan, or by way of the Caucasus passes down the Euphrates and Tigris; and the far East by way of the Yellow Sea, now almost completely in the hug of the Bear.

And so, the issue is joined; the Kelts and Saxons, the xanthochroi dominating, on the one side, and the Slavonic hordes, spread from the Gulf of Bothnia on the west to the Sea of Okhotsk eastward, and from the North Cape of Asia to the mountains of Altai on the south, on the other side.

It is evident to the most superficial observer of current events, that in Europe and Asia an alignment of the Powers must take place; and this without any mental reservation or equivocation whatever. The flood of fire and blood will, *nolens volens*, when it comes, gather to either current all organic and political power, forming two mighty drifts, perhaps to be annihilated in the awful shock when ambition to rule dashes them against each other with a force unparalleled since time began. The natural allies of Russia will be Italy, France, Spain, Turkey, Persia, Portugal, Bulgaria, China, Montenegro, and such smaller principalities of Asia as are dominated by the

Greek, Catholic and Mohammedan religions. The fact that Russia holds Turkey in the hollow of her hand, and Greece by religion and royal relationship is fettered, and France allied by treaty, gives the Czar a power which can not be questioned by any or all of these. In this connection it may be well to note that the Sagasta government, in the last few days preceding our war with Spain, made overtures to Russia and France for aid, in the event of a conflict with the United States. This shows a gravitation of forces of like kind.

Strongly united by blood, commerce and common interest stand Great Britain, Germany, Prussia, Denmark, Belgium, Sweden, Switzerland, the United States of America, and perhaps others of like origin; and added to these may be mentioned that strong, recently born to civilized light, non-descript, yet faithful friend, Japan. Late expressions of kindly feeling by Germany to, and canvassing of a treaty alliance by Great Britain with the United States, show plainly what may be expected in case the Anglo-Saxon civilization should be threatened, either in Europe or America, by that influence emanating from the effete debris of a decaying Orientalism. Notwithstanding Emperor William's coquetry with Russia during the late trouble in Crete, Germany can not afford to antagonize Great Britain and America on any major problem involving the settlement of the greater Eastern question. The Teuton's safety,

and perhaps his very existence, depends on his unwavering friendship to his Saxon cousins. Germany allied to France and Russia would be a mixture of oil and water. Alsace and Lorraine will never be forgotten or condoned; and Kiao-Chau and Port Arthur repel each other as positive poles of two equally strong magnets. No one knew all this better than Bismarck.

And who shall command these mighty opposing forces when the decisive hour makes demand? Answering this question as to the Saxon, we will say that that race which has given to the world a Moses, a Joshua, a David, a Wellington, a D'Israeli, a Gladstone, a Bismarck, a Washington, a Webster, a Lincoln, a Lee, a Grant, an Albert Sidney Johnston, a Sheridan, a Stonewall Jackson, and many others of kith and kin, will not lack for warriors and statesmen in the bloody hour of its need and trial. (Let no one accuse me of an ethnological blunder in the above statement. I know what I have written, and have no corrections to make.) The Witenagemote at the proper time will call the proper names.

As heretofore indicated, the prodromata of Asiatic diplomacy prognose the early forming of an Imperial Confederacy consisting probably of Russia, Turkey, Greece, Italy, Bulgaria, Montenegro and China, with other Powers whose dominating religion is Catholic, Greek or Mohammedan joining later on, all traversing Saxon progress and

civilization. For the commander-in-chief of this coalition there stands preeminently, above all, but one name since the Cæsars, around which there gathers the glory of a spell likely to bind a world that is crude in knowledge and civilization to the one idea of an aristocratic autocracy. That name is Bonaparte. As long ago as 1856 the Rev. Dr. Berg, of Philadelphia, seemed to have a prophetic inkling of this condition of affairs, when he said: "In the permanence of the present alliance (France and England) I have no faith. A French alliance with Russia might render Louis Napoleon, or his successor, master of Europe. . . ." There is another future probability pointing to a Napoleon as the leader in this Asiatic arbitrament, which can only be settled by an appeal to the sword. It will be very likely that a pope, pliant to the demands of ambition and greed, will be selected to succeed Leo, on his demise, which will certainly be in the near future. A pope can only be selected from the College of Cardinals. A writer of some eminence about thirty years ago pointed out a newly made priest in the Catholic Church, Lucien Bonaparte, as likely some day to become pope. Since that time this priest has been made a cardinal. Will this cardinal soon become the pope of Rome?* In

*The text is in error. I have, on verifying my statements, learned that Cardinal Lucien Bonaparte died in 1895, and was succeeded, as the head of that family, by Prince

case this should transpire, who would this Bonaparte pontiff most likely wish to see at the head of the above indicated Imperial Confederacy? Certainly no one more than a member of his own family. Just such a person we find in Prince Louis Napoleon, who became a colonel of a Russian regiment near Syria in 1890; and at last accounts was stationed in the Caucasus. The importance of this point, strategically considered, can not be overestimated as a "place of arms." A man high in military affairs says of it: "Viewing 'All Russia' as an army disposed for an advance southward, it is thus seen to be heavily reinforced at its right, with its left and right wings somewhat refused. At Odessa, upon the extreme right, there is a passive demonstration always in progress, since this is the chief base of operations against Constantinople or Europe, while at Merv there is an active demonstration on foot, which is perpetually threatening Herat, or Asia. At times the balance of agitation swings from east to west, as at the present moment, then back again, but never does Russia suffer the pendulum to come to rest upon the center of the arc, nor will she, *until*

Napoleon Charles Gregoire Jacques Philippie Bonaparte, his brother. Now a dispatch from Rome states that Prince Charles Bonaparte is dead (Feb. 12, 1899). This member of the Bonaparte family was born in 1835. In 1859 he married Princess Marie Christina, daughter of Prince Jaen-Nopomucene Ruspoli. He leaves two daughters and three sisters. This death will prove immaterial so long as a friend of the family may succeed the present pontiff.—AUTHOR.

ready to detach it and give gravity its chance to act in an unexpected manner!" And there stands Prince Louis Napoleon at the center of that arc. Will it be for him to give direction to the gravitating force of this "human glacier"? It may be said, in traversion of the thought that a Bonaparte would ultimately and soon hold the reins, military or otherwise, on Greek and Mohammedan Europe and Asia, that Islamism would demur on account of the Catholic affiliation of the Napoleonidæ. This will have but little weight, when we remember two or three facts well known to Mohammedans. One is, and history affirms it, that Napoleon I., in his expedition to Egypt, asked the Mohammedans to recognize him as the man of destiny, and, as was printed in the newspapers during the late war with Mohammed Achmet, Mohammedan seers predicted the appearance of the man of destiny about thirteen hundred years after Hegira (*i. e.*, thirteen hundred lunar or Mohammedan years, a period equal to 1,260 of our years, exactly). Now, it is a fact, also, that Prince Louis Napoleon was born on July 16 (the anniversary of the Hegira), 1864, which is exactly 1,260 years of 360 days each after Hegira date, equal to 1,242 solar years. All this, to the superstitious Mohammedan mind, would be a much better credential, taken in connection with their prophecies, than Napoleon I. could possibly present. It is a further fact that Prince Louis has lately visited

Syria and Egypt, the glory of whose kingdoms he has been inspecting, just about thirteen hundred years after Hegira.

But the Napoleonidæ have far stronger claims to recognition in the East than the foregoing: even the royal right to rule, descending to its present members through a long line of ancestors—though it be a right existing “only in that mighty spell, a name.” To set forth this royal prerogative, the following from a book published in London, 1829, by Alfred Addis, B. A., is given:

Zopf, in his “Summary of Universal History,” twentieth edition, states that a scion of the Comnene family, who had claims to the throne of Constantinople, retired into Corsica, and that several members of that family bore the name of Calomeros, which is perfectly identical with that of Buonaparte. It may, hence, be concluded that this name has been Italianized. We do not believe that this circumstance was ever known to Napoleon. This is stated in Mountholon and Gourgard’s “Memoirs of Napoleon,” Vol. III., p. 8. If this be true, Napoleon might be emperor of the Romans by right of birth as well as arms.

This claim to a position of sovereignty in the countries of the old Græco-Macedonian Empire, shadowed forth in the above quotation, may be substantiated by the following statement of a recent writer:

One of the ancestors of the Napoleon Bonaparte family was David II., emperor of Trebizonde, who was rightful heir to the throne of Constantinople, but was put to death by Mohammed II. His only son, George Nicephor Comnene, fled to Mania in Peloponnesus, in 1476, and was made Protogeros over the community settled there. This official dignity was held by ten members of the Comnene

family, in succession, till 1675, when Constantine Comnene, the tenth Protogeros, was induced, by fear of being subjugated by the Turks, to emigrate from Mania to Italy with three thousand of his fellow-countrymen. Arriving in Genoa, Jan. 1, 1676, he obtained from the Genoese Senate a grant of some tracts of land in Corsica, which were thenceforth colonized by him and his descendants. One of his sons, Calomeros Comnene, subsequently settled in Florence, in Tuscany, and as the Greek word Calomeros (Kalos Meros) signifies *buona parte* in Italian, he therefore adopted the name of Buonaparte. In 1719 Antonio Buonaparte, a member of this Buonaparte branch of the Comnene family, emigrated from Tuscany to Corsica; and Napoleon Buonaparte, who was born at Ajaccio, in Corsica, on Aug. 15, 1769, was his grandson. Corsica was ceded to France by the Genoese in 1768. The descent of the Comnene from David II., last emperor of Trebizonde, was attested by letters patent of Louis XVI., issued Sept. 1, 1788. This account of Napoleon's family is given in the "Memoirs of the Duchess de Abrantes," published in Paris in 1835.

It is true that it is claimed that "the attempt which has been made to trace the descent of the Bonaparte family from a branch of the Comnene, settled in Corsica, is not supported by valid evidence." But sufficient color of title stands out for suit; if not in law, still by the sword, should ambition, backed by power, press the trial. It would only require such a supporter as Napoleon I. had in Louis Nicholas Davout, to confer all the "logical strength, added to formal correctness," necessary to make the claim valid. Indeed, *en passant*, and in connection, the name Davout bristles with suggestions. Take the name Davoud Pasha, Catholic Armenian, Turkish Minister, etc. We may ask, Are Davout and Davoud only other forms of David? The phonetic similarity is

great, whatever the philologic differentiation may be. Then with Davout we have the names Louis Nicholas, both prominent in Eastern religion and kingship; even though Napoleon's favoritism for Davout may not have been based on kinship of blood from David of Trebizonde. The name Louis gave eighteen kings to France, besides Clovis (another and older form of Louis); three emperors to Rome, the last of whom ended the Carolingian dynasty; besides the German Ludwigs and others of note. (Davout was born in the old province of Burgundy.) Nicolas (Nicholas) furnished five Roman pontiffs, the first of whom was consecrated in Saint Peter's Church in the presence of Ludwig II., Emperor of Germany. The Czars Nicholas are well known. So much for a play upon names.

But this conflict between the Saxon and the Slav will have a large element of a religious complexion as a segregating force. Especially will this power be felt and operate on the partially civilized, yet very superstitious, canaille composing the rank and file of the armies opposing the hosts of an advanced and enlightened democracy. This has been adumbrated in the above remarks on the connection of a member of the Napoleonidæ with the Hegira date. And whatever of relevancy this superstitious bent of the civilized mind may have, respecting the acceptance as truth of the so-called Semitic folk-lore and Christian faith, we

are inclined to give it full weight in the following exegesis, as bearing on Saxon protestantism, and its engagement in determining the destiny of the family in question. In doing this we shall give to the Book of Daniel and the Johannean Apocalypse a date sufficiently modern to satisfy Doctor Kuenen, of the University of Leyden, or any other worshiper at the shrine of Higher Criticism. Also be it stated, that our fancy shall have a wide field and free rein; and while our figures may lie, they shall, because of the facts contained, photograph a strong semblance of truth.

We now ask the reader's careful attention, in the order presented, to Daniel ii. 31-33, and Revelation xiii. 11-18: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men, and deceiveth them that dwell in the earth

by means of these miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of the man; and his number is Six hundred threescore and six."

Passing the supposition that Napoleon I. was the beast (the king never dies; beast is government, king) which received the deadly wound at Waterloo, and did (or will) live in a subsequent member of his family, we will proceed. Inasmuch as Daniel's image, as stated in the reference, was to convey to Nebuchadnezzar a knowledge of events and political conditions which should transpire hereafter, we will fancy, as the king beheld the image standing before him, he was facing northwest from Babylon; and the right foot of the image was at Rome, with the left foot at Constantinople, somewhat advanced towards Jerusalem;

and body slightly projected, as if in the act of stepping forward. And this is in accord with the chronological formation of the Latin and Greek Churches. Dexter, prior, at Rome: sinister, subsequent, at Constantinople. Viewing the image in this pose, poised for an advance, we will ascertain its name from the number in the reference—666—“for it is the number of a man.”

There is a system of numbering, both in the Greek and Latin languages, known as the numerical alphabet, each letter standing for a certain number. But, taking this mystic number as a guide, we will first determine the nationality of the man. The Apocalypse was written in Greek. And we find one nation, and one only, in all ancient or modern history whose name will bear even a first glance. That one is expressed in the phrase “The Latin Kingdom,” as written in Greek, thus: He-8; L-50, a-1, t-300, i-10, n-50, e-8; B-2, a-1, s-200, i-10, l-30, e-5, i-10, a-1—666. It should be noted that the *e* in *Latine* is *eta*, while the *e* in *Basileia* is *epsilon*; a difference in number, in favor of the former, of three (3).

As to the man. The Bonapartes, though of Greek extraction, were French, and France is a Latin nation. Take the official or kingly cognomen, Napoleon in the Greek dative, and we have: N-50, a-1, p-80, o-70, l-30, e-5, o-70, n-50, t-300, i-10—666.

The mark of the number of the man was to be in their right hands and (or) foreheads: Napoleonti—for Napoleon. The hand—dexter—and the forehead—intellect—were to work *for* Napoleon.

Further: This Russian Colonel Bonaparte's given name is Louis—Latin, Lvdovicvs. Numerically it stands: L-50, v-5, d-500, v-5, i-1, c-100, v-5, s-0—666.

Call it the finger of fate, accidental coincidence or the whisperings of divine prescience, as you will, counting from A. D. 532, the date of the edict of Justinian, 666 years, we arrive at the height of the pope's temporal power under Innocent III., A. D. 1198. Adding another 666 years, and we have A. D. 1864, the date of Prince Louis Napoleon's birth. Is this historical doubling of this number of the Wonderful Numberer meaningless? or does it adumbrate the two legs on which this terrible image which dominates humanity stands?

Just here, in order to show that nothing is set down in this paper through prejudice to the Roman Catholic, or any other religious body of people, we will give a synopsis of quotations from Roman Catholic writers as quoted in a treatise written by Dr. Manning, Papal Archbishop of London, entitled "Present Crisis of the Holy See." These writers hold that the Christian faith is to be destroyed, and Rome made the seat of infi-

del idolatry. He further states, on the authority of Malvenda, that it is the opinion of Suarez, Melus, Viegas, Basius, and others equally eminent, that Rome in the last times will pass backward to her ancient idolatry, power and imperial greatness. She will cast out her pontiff, and apostatize from Christianity, persecute the church, shed the blood of Christians more abundantly than was done in pagan days, and recover her former state of abundant wealth, and perhaps eclipse her former grandeur under her first rulers.

But this name Napoleon, which has become a synonym for all worldly success, has a strange, and perhaps, as considered by some, a fanciful, etymological phylum. Read Jeremiah iv. 7: "The lion is coming up from his *thicket*, and the *destroyer* of the Gentiles is on his way." Keep this statement of the prophet in mind while remembering that the Greek *napos* signifies a thicket, and *leon* is a lion—a lion from the thicket. Further: The Greek *nai*, "truly," "verily," joined to *apoleon*, expresses the idea, "truly a destroyer;" *i. e.*, *apoleon*—I destroyed; second aorist tense of *apollyma*, "to destroy." Now prefix this name as constructed to the Greek *kalos meros*—"the good part;" Italianized, *buona parti (e)*—Greek dative. Again prefix to these the name of Louis (Clovis: old German, Chlodwig, *i. e.*, a great warrior; modern German, Ludwig; French, Louis), and we have Louis Napoleon Bonaparte, literally

translated, "A great warrior; truly a destroyer of the good part." Of the Gentiles? Yes. Wholly included in the Anglo-Saxon Christian civilization of the nineteenth century amongst the Gentiles. Placed as Prince Louis Napoleon is at present, a trusted colonel in the Russian army, at the center of the above-mentioned arc, he holds the coign of vantage, by position and prestige of name, for assuming the military control of all allied forces which may cooperate to call down Anglo-Saxon domination in the East. As to the methods to obtain this end by a union of forces, we only have to take one glance at the late operations in Bulgaria. There the assassination of the incorruptible Stambuloff, and the so-called conversion of the young Prince Boris to the Greek Church, the result of intrigue where force had failed, shows too plainly that Russia is slowly but surely fastening her giant octopodian arms firmly on every power and country likely to be of service in the oncoming struggle.

For the animus of the *modus vivendi*, we cite Rev. xvi. 13, 14, to which the reader will please give careful attention before proceeding: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that

great day of God Almighty." Three frogs constituted the ancient coat-of-arms and insignia of France under Clovis; but this device was strangely (fatally?) revived under Louis VII., in the form of the *fleur de lis* with its three petals as his seal; a plant which springs from the marshland, the home of the frog. Charles VI. decided that the number of these flowers on his banner should be three. The flower is borne on a peduncle having two long sword-shaped leaves (army and navy?).

The above naturally directs attention to France as a source from which these spirits emanate. We give parentage to them as follows:

From the Beast: Traditions of a royal ancestry
—Autocracy.

From the Dragon: Ambition of wealth to rule
—Plutocracy.

From the False Prophet: Superstition as to the man of destiny—Idolatry.

Here we have the resulting bacteria from a medieval leaven fermenting in the stagnant pools of a decaying Orientalism.

Inspired by this trinity of spirits, for the end and purposes set forth in the last Scriptural reference, our fancied Napoleonic image, striding Italy, the Adriatic Sea and European Turkey, suddenly gathering his terrible force, moved by the occult energies above shown, steps its right foot with mighty tread from Rome, southeast to the plain of Esdraelon, and as rapidly brings the left

foot from Constantinople, placing them heel to heel, toes out, and awfully stands at attention. Here Barak, in the forenoon of Semitic history, stood to judge Israel, and at the beginning of the present century Napoleon I. stood to judge the world.

Standing now at the cock-crowing hour of morn of the orthodox sabbatic thousand years of the world's history, in the wee sma' hours of the twentieth century, as the morning star of the grander ages rises to view, fancy wrests the prophetic wand from the hand of General Upton and with it points to Mt. Tabor on the northeastern border of Esdraelon. Stretching on either hand to the west and eastward are the hosts gathered by the froglike spirits; and on the mountain itself, with glass poised, looking toward the Zion of Jewish song, looms he of the tinsel-covered, three-cornered hat—the flower of three petals; autocracy, plutocracy, idolatry; crook, cross and crescent—yet infidelic and mighty commander of conservative armies which hope to crush Saxon civilization from the earth. But John Bull and Brother Jonathan, not cousins, but brothers—Ephraim and Manasse—both sons of Joseph—are there before him. Like a monstrous saber laid flat on the ground with the hilt near the mouth of the Kishon, blade covering the river bordering the curve of the Carmel range, and point resting on Gilboa, forming helmet, gorget, cuirass, cuish and greave for the

hope of humanity, stand the devoted hosts to do battle for the sacred dogma that "all just powers of government are derived from the consent of the governed."

The morning sun of the twentieth century gilds the fated plain that has, ever and anon, been made drunken with the blood of bygone ages. The long roll is beaten, and to the music of the thunders of Krupp and the babbling of Gatling the opposing forces confront each other as the breath of hell taints the air which once throbbed for joy at the twang of Israel's harp. The bugles sound the charge, and, perhaps, high above all are heard the notes of that gold trumpet with the Hebrew inscription found in the Danish farmer's field and now in the museum at Copenhagen. Earth reels, and there comes that awful shock in which nations are shivered, splintered and ground to dust. And the Napoleon dynasty is crushed forever.

Pale, bleeding, with many wounds, but yet alive, the Saxon rises from the field of death and carnage and gazes on a world redeemed. Starting from the old site where the hairy Tishbite in days of yore taunted the prophets of Baal, and directed the battle of the gods on Carmel, a lone courier, whose features bespeak him a brother of Moses, rides southward as Sheridan rode to Winchester. On, on, passing Ramoth, Mt. Ebal, Jacob's Well, Shiloh, Gilgal, Bethel, Gibeon, Mizpeh,

fifty or more miles without halt or slack, he reins his exhausted steed at Salem's gate, and calls to Judah's praying daughters: "'Arise! Shine! for thy light is come, and the glory of the Lord is risen upon thee.' The crescent has gone down in blood, and the Turk shall rule us no more forever." The threnody of despair is changed to a rhapsody of glory, and the air, throbbing with joy through Lebanon's cedar boughs, wafts the notes of a song nineteen hundred years old: "Peace on earth, good will to men." It is the song of Israel's handmaidens.

READING FOR THE EVENING SERVICE.

“Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and broke them to pieces. Then was the iron and the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth” (Dan. ii. 34, 35).

POST-LUDIUM.

Hail! Columbia.
Rule! Britannia.

POST-SCRIPTUM

Some believe the name Saxon to be derived from the Latin *saxum*—a rock; stone. See any dictionary for words commencing with “sax.” If this conjectured derivation be correct, will it suggest the idea that the Saxons constitute the “stone that was cut out without hands, which smote the image on its feet”? *Credat qui vult.*

“ And he shall judge among the nations, and shall rebuke many people : and they shall beat their swords into plowshares, and their spears into pruning-hooks ; nation shall not lift up sword against nation, neither shall they learn war any more ” (Isa. ii. 4).

ADDENDA.

THE OCEAN IS OURS.

This poem was written by Hon. Bellamy Storer, United States Minister to Belgium, under the inspiration of a paragraph in an article published in the *Paris Temps*, on the destruction of the Spanish fleet off Santiago, and was sent to Mrs. Theodore Roosevelt, who has kindly consented to its publication in *Harper's Weekly*. The following is a translation of the paragraph in question:

"If it is true that all the Spanish fleet has been destroyed except a single ship, it is a disaster almost equal to that of the Grand Armada. Once more the sea has betrayed Spain to the profit of that Anglo-Saxon race which appears decidedly, under whatever flag it fights—under the stars and stripes, or under the union jack—to have all the favors of that element."

—THE EDITOR.

Comes the roar of the ship guns—
The English-speaking ship guns—
Telling the "Latin race," frantic and old,
Telling all Russia, gigantic and young,
Telling the feudal boy-Kaiser romantic,
What the Spanish Armada by Howard was told;
What the winds to the salt sea for ages have sung.

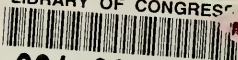
Telling the powers:
"The ocean is ours.
Together we pull,
Nelson and Farragut,
Rodney and Hull."

O'er the Pacific

Comes the roar of the ship guns—
The English-speaking ship guns—
Singeing the beard of the Don at Manila
As Drake did at Cadiz three centuries gone.
The Orient shakes at the thunder terrific,
Drake's message from Dewey: "We sank their flotilla
In spite of their forts! As you did, we've done!

"The ocean is ours,
The ocean is ours.
Together we pull,
Nelson and Farragut,
Rodney and Hull." —*Harper's Weekly*.

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